CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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RELIGIOUS INTELLIGENCE.

FOREIGN.

An Exposition of the Roman Catholic Creed has recently been issued by the heads of the Catholic clergy in England, as a reply to the imputations commonly cast upon their religion. From it we extract the following particulars.

"The Catholic church has never forbidden or discouraged the reading or the circulation of authentic copies of the sacred scriptures in the original languages. The Catholics in England, of mature years, have permission to read authentic and approved translations of the holy scriptures, with explanatory notes; and are exhorted to read them in the spirit of piety, humility, and obedience. But when the reading and the circulation of the scriptures are urged and recommended as the entire rule of faith, as the sole means by which men are to be brought to the certain and specific knowledge of the doctrines, precepts, and institutions of Christ; and when the scriptures so read and circulated are left to the interpretation and private judgment of each individual: then such reading, circulation, and interpretation, are forbidden by the Catholic Church.

In the mass, Catholics do offer supreme adoration, not to the elements of bread and wine, which they hold not to be present after the consecration; but to Jesus Christ, the Son of God, whom they believe to be truly, really, and substantially present, under the appearances only of bread and wine, after the consecration, and change thereby of the elements into his body and blood. To adore Christ, by an act of supreme adoration, is no idolatry; because he is truly God, and consequently a legitimate object of supreme worship.

The charge that the Catholic church sanctions the praying TO images is a calumny, and carries with it an imputation of stupidity too gross to be noticed. Catholics sometimes pray BEFORE images, because they serve to collect their thoughts, and fix their attention in meditations and prayers; but they are not on that account, to be supposed to be void of reason and sense as to pray TO the image: for they know that in it there is no virtue or power; and that it can neither see, nor hear, nor help them.

Catholics do solicit the intercession of the angels and saints reigning with Christ in heaven. But in this, when done according to the principles and spirit of the Catholic church, there is nothing of superstition, nothing which is not consistent with true piety. For the Catholic church teaches her children not to pray to the saints as to the authors or givers of divine grace; but only to solicit the saints in heaven to pray for them, in the same sense as St Paul desired the faithful on earth to pray for him. Catholics do pray for the release and eternal rest of departed souls, who may be detained for a time in a state of punishment on account of their sins, but in this we cannot discover even the shadow of superstition.

Catholics believe that Christ granted to his Apostles, and to the Priests of his church, power to forgive sins, by the administration of the sacraments, of baptism, and penance, to those who are duly disposed to receive this grace. But no actual sin can be forgiven at the mere will of any Pope, or any priest, or any person, whomsoever, without a sincere sorrow for having offended God, and a firm resolution to avoid future guilt, and to atone for past transgressions. Any person who receives absolution without these necessary dispositions, far from obtaining the remission of his sins, incurs the additional guilt of hypocrisy and profanation.

The Catholic church rejects with abhorrence the imputation, that by granting an indulgence, she grants permission to commit sin, or a pardon for sins to come. An indulgence, in the sense of the Catholic church, is no pardon for sin at all; it is only a remission of the whole or of a part of the temporal punishment, which the justice of God often reserves to be undergone by the sinner, after the guilt of the sin has been remitted. The power of granting the remission of this temporal punishment was given by Christ to St Peter and his successors, and has been exercised from the earliest ages.

Catholics are charged with, holding that they are not bound by any oath, and that the Pope can dispense them from all the oaths they may have taken. We cannotsufficiently express our astonishment at such a charge. No power in any Pope, or council, or any individual, or body of men, invested with authority in the Catholic church, can make it lawful for a Catholic to confirm any falsehood by an oath; or dispense with any oath, by which a Catholic has confirmed his duty of allegiance to his sovereign, or any obligation of duty or justice to a third person. He who takes an oath is bound to observe it, in the obvious meaning of the words, or in the known meaning of the person to whom it is sworn.

DOMESTIC.

THEOLOGICAL SEMINARIES. The following list of Theological Seminaries in the United States is copied, with corrections, from the Evangelical Lutheran Intelligencer.

DENOMINATION.	LOCATION.
Congregational Church of New England,	Andover, Mass.
do. do.	Bangor, Me.
do. do.	New Haven, Con.
do. do.	Cambridge, Mass. Unitarian.
Baptist Church,	Newton, near Boston.
do. do.	Hamilton, N. Y.
do. do.	Washington City.
Presbyterian Church,	Princeton, N. J.
do. do.	Hampden Sidney, Va.
do. do.	Maryville, Tenn.
do. do.	Auburn, N. Y.
Episcopal Church,	New York City.
do. do.	Alexandria, D. C.
do. do.	Worthington, Ohio.
Roman Catholic,	Georgetown, D. C.
do. do.	Emmittsburg, Md.
Dutch Reformed,	Brunswick, N. J.
Moravian,	Nazareth, Pa.
German Reformed,	Carlisle, Pa.
Evang. Lutheran,	Hartwick, N. Y.
do. do.	Gettysburg, Pa.

Besides the above, the General Assembly of the Presbyterian Church will, at its next meeting, fix on the location of the "Western Theological Seminary."

"In the state of NewJersey, there are a few congregational societies; the greater part of which have recently avowed the Unitarian doctrines; and is highly probable, will become incorporated with the Christian denomination. The greater part of the members of the church at Johnsonburgh, have already united, and a number more, it is highly probable, will eventually join. The greater part of the societies in Frankford and Wantage are friendly; but in consequence of the critical state of their public property, choose to remain, for the present, as they are. One of the ministers of this denomination has united, and some others are friendly to the doctrine we preach."

Clough's Tour.

PERVERSION OF SCRIPTURE LANGUAGE.

The most pernicious misapplications of the language of scripture are those in which the true meaning is blended with something false, or extended beyond its legitimate bounds in order to take in what was not originally included. In attempting to correct errors of this description, we find it difficult to separate the true from the false interpretation, so as to satisfy those we wish to inform, that in rejecting the latter we have not also parted with the former.

Two examples of the kind of mistake to which we allude, occur to us at this moment, as affording a sufficient illustration of these remarks. One is the very common perversion of the text,—"The poor have the gospel preached to them," and such passages as are supposed to corroborate it. Any person at all familiar with the sermons, memoirs, and books of devotion which are current among orthodox christians as Manuals will not need to be told what we have in view. Our Lord doubtless intended that John should include the fact, that the gospel was preached to the poor, among the evidences of his divine mission.—And the adaptation of our religion to the wants and capacities of even the humblest of mankind, is one of its excellencies. Here all agree. But some go farther. They think it a serious argument against certain forms of Christianity, that they recommend themselves readily to the higher and more enlightened classes of society. They appear to regard it as essential to prove any doctrine *evangelical* that it should be *unacceptable* to these classes, while the "common people hear it gladly." Unitarianism has more than once been blamed on this very pretence, and when we have argued from the fact, that enlightened minds were disposed to receive our doctrine, that it was the more likely on that account to be true, we have been reminded of such declarations as these, "Not many wise men after the flesh are called,"—"God hath chosen the foolish things of the world, to confound the wise." But certainly, this is to misapply scripture. Unless it can be shown that the same doctrine, which the more enlightened part of society receive readily, is also rejected by the poor and simple, and rejected because it is wholly unsuitable to their case, it does not follow that it is not the gospel of Christ, from the circumstance that it so approves itself to the better educated and better informed. No one would venture to say that christianity was designed *only* for the unlearned and the indigent classes of mankind. No one would presume to assert that the common people heard Christ gladly, *only* because they were so ignorant and degraded. No one can imagine that *poverty* is a necessary qualification for understanding our religion. We are at a loss for a good reason why the professors of christianity of any denomination, should so write and so speak as if the Gospel must needs be despised by such as know most of other things. We should discover an argument against our religion in the fact, that *none* but ignorant and credulous people cordially embraced it. And we *do* find an argument against the popular theology, that it has disgusted so many men of intelligence and learning. We think a religion which comes from God, must necessarily be adapted to the human intellect under *all* the stages of its advancement, and approve itself most completely to those minds, which have been most enlightened. We believe the religion of the New Testament has this character. Not only do the unlettered find it adapted to their wants, but the most highly gifted and cultivated minds are ennobled by its truths, and are unable to exhaust the treasures of wisdom which it contains.—There is nothing in it which reason can fairly condemn. And had it always been preached in its purity, we doubt not the catalogue of infidelity would have received few names from among the sons of science. Not that we suppose an enlightened, to be *therefore* a wise man, and that belief in christianity would of course attend on a knowledge of its nature. But the obstacles to its reception would then be only those vicious dispositions, which high and low, rich and poor, ignorant and well-instructed are alike prone to indulge.

The misapplication of scripture in this instance may be made very obvious. St Paul was not heard with complacency by "many wise men *after the flesh*." Why? Not because the Gospel has no "*call*" for the "*wise*" as well as the simple. Not because the truths he preached were of such a nature, that wisdom would present peculiar obstacles in the way of their reception. But because the wise men addressed by Paul, were wise *after the flesh*, they were a *corrupt* generation, their philosophy was "falsely so called," and their rejection of the gospel was not the fruit of their wisdom, but their obstinate prejudices and cherished vices. Christianity had nothing to recommend it to such men, wise as they might be, because it has nothing which *wicked* men, wise or foolish can ever like. Paul's converts were not *all* among the poor. Some were even of Cæsar's household. It would be a poor compliment to his preaching, if we were to suppose it peculiarly suited *only* to the most ignorant hearers.

Infidelity has not been confined to the rich, powerful, and learned. It has existed in some of its worst and most obdurate forms among the lowest classes of society. The causes which produce it are shared in common by all conditions of men. And we must still believe that the more enlightened any mind shall become on other subjects, the more opportunities it has for improvement, the more likely it is to receive christianity and to adhere to it. "The poor have the gospel preached to them," but so have the rich. If none but the poor were christians, we should the less wonder at the perversion of scripture, which has occasioned these remarks. As it is, we cannot perceive any propriety in the interpretation so frequently put upon St Paul's words and the language of Jesus. We cannot see any propriety in making "acceptableness to the poor," so *exclusively* a test of christian doctrine. We are confident our Lord designs not to be thus understood. And we must own that we could not regard without suspicion a doctrine which was uniformly rejected by the enlightened, and as uniformly embraced by the unenlightened portions of mankind. We think it great praise of Unitarianism that it does not provoke the hostility of the more intelligent, although we do not allow it to be unsuitable to *any* class of men. No form of christianity is so completely adapted to become a universal religion. But of this we have not room now to speak further.

[*To be continued.*]

ORIGINAL COMMUNICATION.

THE LORD'S SUPPER.

It appears from the accounts we have of the early disciples, that they observed the Lord's Supper in connexion with the public worship of every Sabbath. And there is little doubt, that all who frequented the christian places of prayer, partook as a matter of course, in this affecting rite. Indeed, it was not possible then to attend habitually on the public worship of christians, without passing for a christian, and so encountering the perils of persecution. None but such as were sincere believers, would risk this exposure of property and life. And therefore, the common assemblies on the Sabbath, were composed, for the most part, of these only. Still, the fact of the rite being then considered as in alliance with public worship, and open like that to all who chose to avail themselves of the privilege, is a highly important one. I shall have occasion to advert to it again in this communication however, and I now refer to it only to place it over against another fact of a far different complexion. The number of persons who observe the distinctive rites of christianity *now* is every where the *minority* of those who attend public worship. In some places the proportion is so small, that it marks the little band who come up to the table at the close of service, with great singularity. They appear like hostages sent in to an enemy, or like victims about to be sacrificed for the public salvation. It could hardly be imagined by a stranger to christianity, that the rite they tarry to celebrate, was instituted as a memorial of a common Friend, and designed to set forth the love of a universal Benefactor. When viewed by itself, or only in comparison with the better state of the primitive church, this desertion of the ordinances of our religion is a disheartening and melancholy circumstance. For it not only shews the large body of the people in christian lands, in the attitude of disobedience to an express command of the Saviour, but it leads to the apprehension that all the weight of influence, which is thus withdrawn from the cause of Christ, may eventually become a hindrance and distress to it. In fairness and consistency however, we ought not to consider the subject thus apart, but to look at it in connexion with the causes, which have produced the evil lamented, and as it presents itself to many of those who are implicated in the charge of not observing the Christian Rites. We shall thus not only do justice to others, but allay part of our own uneasiness. And while we shall discover still much to blame, we may find too a ground on which the hope of better things may surely rest.—The narratives of the Evangelists, and the account given by St Paul, convey to us the only true ideas of the rite of the Lord's Supper. In allusion to the Passover which he was at that moment in the act of celebrating with his disciples, Jesus took bread and gave thanks, and broke it, and gave unto the disciples, saying this is my body which is given for you, this do in remembrance of me; likewise, also, the cup after supper, saying this is the New Testament in my blood which is shed for you—or this represents my blood which is shed for you and in confirmation of that New Covenant which by me God has made with you. And thus St Paul informs us, we are to shew forth the Lord's death till he come. It would seem very hard out of these few simple materials, to create any very serious abuses. All is so plain, that it is wonderful how men could extort from it any thing, remote from its real import. Yet so it was, that the rite had scarce begun to be generally celebrated, before it began also to be misunderstood and perverted. And to this day, the consequences of these mistakes and perversions remain. The false notions thus originated, continue now among the causes of that *neglect* of the ordinance to which I have referred. One of the earliest errors respecting the supper, was the considering it as a *mysterious* ceremony, in which more was done than could be seen, and more received than by the ordinary means of christian improvement. The bread and wine were invested with peculiar, *secret* qualities, and supposed to be the medium of peculiar spiritual influences. Over the whole ceremony there was thrown a gloomy mantle, which obscured all its simplicity, took from it all its power to comfort and soothe the mind, and shut it up in darkness. No longer did they, like the first disciples, break their bread with gladness and singleness of heart. It was a tremendous act to touch those mysterious symbols. And as the more cheerful affections were suppressed in the individual's breast, so that hearty sympathy and kindness, which once made these their happiest social meetings, were superseded by emotions of a far different cast. Let us now pause and consider if this error of making the ordinance of the supper a *mystery*, which so early infested the church, has not in our own times, a portion of influence similarly pernicious. Is it not a fact, that people look upon this rite, as something far exceeding in solemnity the service of public worship, of which it was originally an attendant? And does not the notion of a mystical efficacy attached to this ceremony by God himself, haunt the public mind, and occasion many to regard a participation in it, "as a favor too high for them" to aspire to? I am persuaded it is so.—Let me not be mistaken as intending to strip the rites of our religion of all their solemnity, and lay them open to profane abuse, when I declare that they are not *mysteries*. There is no seriousness which befits every act connected with religion. There is a purity and innocence in the simple ordinances of the church, which repel the approach of those whose hands are stained with recent guilt, and whose hearts are moved by criminal affections. There is even a degree of awe shed upon the transaction by the relation it bears to an invisible object, to the long departed ages, and to the coming eternity. But this awe is not artificially produced, we know what occasions it. There is no mysticism in it; the pomp of a spectacle is not needed to cherish it. Reason is not in the least obstructed in its operations by it. And it is softened by that tenderness which is natural to us when the memory of departed worth is present to the heart. All the solemnity which is profitable, is retained by reverting to the original simplicity of the observance, and regarding the supper, as nothing else but what its seems to be. We have no right to wrap up religious services in cloaks of our own making. There stands the record. The rite is what the record says it is, and neither more nor less. Christ never intimated that there was any mystery in the acts of eating bread and drinking wine together, as memorials of Him. He gave no promise of any secret spell-like influence accompanying the elements. He gave no rules for special use on such occasions. His example, if that proves any thing, is directly against the notion of a mystical rite. When he took the bread it is not related that his countenance changed, that he assumed a mysterious air, or muttered charmed words. The table had been spread for other purposes. He sat at meat in his ordinary manner. He reached out his hand, and took the bread, looked upward with an expression of gratitude to God, divided the bread into several pieces, and distributed them. Surely, there is none of that peculiar formality and pomp which a tremendous mystery implies. It is as simple and natural a scene as we witness every day at our own boards. And why should we allow ourselves to be deluded so as convert it into something extraordinarily solemn and more like the funeral ceremonies for the dead, than a memorial of a living benefactor, to whom we owe the most precious blessings and hopes, and, who, though absent now, we soon expect to see with joy unspeakable? If a man prays to God, he does a solemn act; the *most* solemn. And why are not people as much *afraid* of coming up every Sabbath to the place of prayer, and uniting in that solemn exercise, as many are of coming to the communion table? There is all the occasion for apprehension in the one case that there is in the other. One is as mysterious as the other. Each has a similar efficacy. And their effects are experienced in the same way. It is as profane an act surely to join in public worship without right dispositions, as to partake in the Lord's supper without a proper sense of its design. But nobody realizes this. Public worship is observed by multitudes with no sort of apprehension, as if no danger attended it, and the supper is avoided by nearly all the community, just as the Jews shunned the Holy of Holies, into which none but the High Priest could lawfully enter. This ought not to be so. And we shall not witness a more general respect of christian rites, until they come to be looked upon in their true character. Stripped of all superstition and mystery, as symbols which every man who has common sense may know the use of, and every conscientious man partake in without offence; whose benefits are imparted just as the benefits of all other means of religion are, through our own mental exercises, divinely blessed as we hope all virtuous efforts are blessed.

One consequence of regarding the Lord's Supper as a mystery, was the making an admission to it a privilege granted to *some* at the *option* of others. This was a great evil, and has been followed by fatal consequences. Eat ye *all*.—Drink ye *all*—are the words of the institution—and Jesus added no description of the persons he meant by all, no specific number of virtues, no statement of articles to be believed, no well-drawn image of the spiritual man, who alone could safely shew his face at the board he spread. The primitive christians saw this. And they kept the path to the table as open as the doors of their place of worship. Whoever came into the one might, if he pleased, sit down at the other. The benefactor they remembered they knew was the benefactor of all, and that all were *bound* alike to cherish his memory and express their gratitude. If one came up to their assembly, they did not bar him out till they could extort the confession *why* he came. And there is no evidence that they excluded any one from their communion who sought it.—What a pity it is that those who followed them should, in their eagerness to recommend this rite to the heathen, have rendered it so unlike the simple institution of Christ. After it was determined that none but persons of a particular caste must be admitted to the Lord's table, it became necessary that there should be some one who might judge of the fitness of such as sought admittance, and some rules by which that fitness should be described in set terms. The more immediate effect was to throw into the hands of the officiating priests a power which not only has been abused to the most odious purposes by the adherents of papacy, but which protestant churches to this very hour have abundant occasion to lament. And if the superstitious dread of the ordinance as a mystery has kept back thousands from a participation in it, the tyranny of spiritual heads has taken from thousands more the power to approach it, and with the loss of *opportunity* occasioned them to lose the *desire* to come. Since it was the practice to confine the use of christian ordinances to select persons, various conditions of admission to them have been prescribed at various periods. The disgusting history of popish fooleries is scarcely less abhorrent to the christian's feelings than the disgraceful tale of protestant impositions. As the sacraments were regarded among Romanists as essential to salvation, we do not wonder that they should have complied with any requisitions rather than forfeit them. A similar notion has extensively prevailed in other communions, and hence the tameness with which christians have submitted to like evils may in part be accounted for. It is not to my purpose now to recite to you the weary catalogue of abuses which come under this head, from the fourth century to the Reformation. It is with subsequent occurrences alone we are interested. The heat with which the reformers attacked the superstitions and corruptions of papacy extended itself to the private manners and opinions of those who united with them in their good cause. This appears particularly in the severity with which they guarded the rites of religion. Not only were vicious persons excluded from the communion, but, Calvin at least, procured their banishment from the state. Had this strictness been limited to that point we should have

had less cause of complaint. But unhappily this soon became but the smallest part of it. In addition to a blameless deportment, a correct creed was demanded, and the same class of men who were made judges of the former, became judges of the latter also. As far back as this, we may date the origin of those formulas of doctrine, which, springing out of the difficulties under which the Reformers labored to make people educated in Romish errors, understand how much their new teachers wished them to renounce, and what to retain, have been transmitted to posterity, the badge of spiritual slavery, the weapon of relentless persecution. When we consider that there was till a few years ago, scarcely one church in christendom, which had not fenced itself around with these walls, how can we wonder that the churches have wasted away? Established creeds to which assent must be given, in order to entitle one to admittance to christian privileges, have every where had the effect of diminishing the number of those who desired that admittance. A conscientious man will never assent to what he does not believe. The increase of light renders the variation from old forms of belief, established in dark ages, greater and more common. But as changes of opinion do not bring about changes of power, those who differ from the creed established in their own community, have no means of obtaining access to the privileges that creed is designed to guard. They are compelled therefore, to suppress the desire of partaking in christian ordinances. And so it is that the neglect of these ordinances has become a habit to a large part of the christian world.

But one may ask, do you consider the ordinances free to every body, and is it no matter what are the belief or the spiritual condition of those who seek them? To this I reply, partly in the affirmative and partly in the negative. The ordinances of our religion are free to all; free in the most positive sense. The Master has said to us *all*, Come ye to my supper, and he who stands at the door, and cries to this man and that man, you *shall not come in*, takes upon himself, an office to which he has no right, and if we have power, we ought to disobey such orders, if we have not power, our deprivation is at the peril of him who caused it. There is no warrant in holy writ, for christians saying to one another in relation to God's appointments, you *shall* and you *shall not*. They who do so, are usurpers of the Lord's authority in his own heritage. Men may make societies, and establish observances, and draw out articles, and set up laws, and they may then declare, he that joins this society, and desires to share in its observances and privileges, shall believe what its founders believe, and do as they do, or else stay without. But the church is not an establishment of one man, nor any body of men; it is Christ's, and its rites were ordained by him alone. And it is as presumptuous in any body but him to say to one of us, you *shall not* join the church, nor partake of the Lord's supper, unless you will be like me and my friends, as it would be to say, you shall *not* find mercy of the Lord in the day of judgment. The ordinances are open to all who desire to partake in them. If a man come, none can say to him depart. We have not leave from Christ to do so. But if any ask again whether opinion and character are not important as preparatives for communion, I answer, they certainly are. But not your opinions nor my opinions are important for our neighbors. He that believeth Jesus is the Christ, and walks accordingly, *is* a fit communicant. But his own conscience must decide the question for him, whether he is a fit communicant, and not you nor I. If he comes to the Lord's table unworthily, it is *at his own* peril, and he will suffer for his temerity. But he is *not* amenable to you or me, nor obliged to ask us whether he shall come or not. We may advise, exhort, entreat, but we have no right to forbid.

It has been wrongly supposed that the system of spiritual rule, which is in use so extensively, has the effect of keeping out bad people from the church. It has no such consequence. A man has no motive generally, to induce him to desire a participation in the christian rites, while he is a vicious liver. And if any motive should arise, he would only have to turn hypocrite, in order to leap over every barrier it is *possible* to erect. Of what use then are these barriers? They *cannot* keep out *bad* men; they will often exclude the conscientious and discourage the timid. Let them be thrown down. Let the communion be as open, as was the spectacle of Christ's death on Calvary. Let there be no extorting of confessions, and no fettering with articles, and no exclusion of one by another. Where would be the evil! Bad men might commune with christians. So they can and do now, and with equal ease and frequency. On the other hand all good men would be spared much pains in doing their duty, they will gather round the table when it is accessible to all, without a violation of conscience. And the number of the professed associated believers will be increased an hundred fold.—False notions of its nature and efficacy, and unwarranted restrictions on the participation in the Lord's supper, are two most extensively influential causes of the neglect of the ordinance. Add to these, unscriptural views of the qualifications requisite to a conscientious observance of the rite, and you have enumerated the most important sources of the evil lamented. As more enlightened opinions prevail, and the liberty of christians is asserted, we may hope that the evil itself will almost disappear.

CHRISTIAN REGISTER.

SATURDAY, SEPTEMBER 9, 1826.

When we adverted to the common use of the term Socinian in the Recorder and Telegraph, we had that journal before us, and had actually recurred to its pages before we thought it proper to state our judgement on the point. Let any one turn over the file, and confine his attention to the Original and not the Copied Articles therein, and he must own that Socinian is the appellation by which Unitarians are most distinguished. To say that they only used this name when they "copied" the writings of others, is no excuse for the Editors, if they *knew* that the name itself could not justly be applied at all. He who gives publicity to what is not true, is not guiltless, although the misrepresentation did not originate with him. But the Editors of the Recorder appear to think still, that there *are* some Socinians among Unitarians. We suppose their error is caused by their regarding all as Socinians who believe in the *human nature* of Jesus, and deny that he had also a *divine nature*. This is not the correct way of applying the title. The *peculiarities* of Socinus' faith, ought all, or the *most* of them, to have become ours, before we can properly bear his name. Now we doubt if there be a Unitarian in any land, who *prays to Jesus Christ*, and who agrees with Socinus in the other peculiarities of his creed, such for instance as, that Christ was at some unrecorded period in his life on earth, taken up personally into heaven, and again sent down, with communications from God. Then let the name be dropt. It would have been dropt long ago, if it had not become for other reasons convenient to designate Unitarians in this manner. We wish we could believe that no one had ever applied the term Socinian in derision and with a design to create odium.—If this design has not swayed the Recorder and Telegraph, that paper will no more countenance others in their misrepresentations. And we are really inclined to hope the best, from the fact, that "Mathetes" has leave to withdraw what was left unprinted of his writings, from the editorial box. How did that author style Unitarians? Would Messrs Willis and Rand justify all his statements? Would they declare them to be a fair portraiture of the creed called Unitarian? We think not, any more than they would claim for him the praise of a good logician and a fine writer.

We presume our correspondent did not propose to substitute "Autodox" in place of Calvinist, Hopkinsian, &c. by which the same sects who claim the title "Orthodox," are *distinguished* from all others, and with their own consent. He would substitute "Autodox" for "Orthodox;" and we think the former as significant a word as the latter, besides having the merit of as much modesty. However, we shall hardly care now to dispute the case, since there are so many titles to call our brethren by, which they and we can agree in using. Pity that they would not cast these all away, and, content with the holy name of Christian, let the poor epithets "Orthodox," "Calvinist," &c. &c. go down to the shades.

We have no hesitation in recommending the number just published, of the "Juvenile Miscellany," in the highest terms. We think it as successful a beginning to the work as could have been expected by the most sanguine.—The pieces entitled "Attention," "The Visit," "Mother and Eliza," are admirably adapted to the purposes of moral, as well as literary culture. We find no want of variety or interest in the book. And we hope it will have many readers.

The Executive Committee of the American Unitarian Association have in press as one of the tracts, "Dr Channing's Dudleian Lecture" delivered in 1821. This valuable discourse has long been out of print, and will now be sold at the low price of five cents. Booksellers or any other persons wishing for a supply of this or any other tract published by the Association, may obtain them from the Depository 31 Washington street, or by letter addressed to David Reed, General Agent, Boston.

Extracts from the correspondence of a gentleman travelling in the Western States.

CINCINNATI, Ohio, July 29th, 1826.

Since my last communication, dated at Harmony, I have been much of my time, in almost a wilderness country, little calculated to afford important religious information. Such observations as I have been able to make, during a rapid progress through a country, where the name Unitarian is hardly known, I will now communicate. The information I have gained, has been from an acquaintance with preachers and religious societies of different denominations, both from their public exercises, and from private intercourse; also, from gentlemen of intelligence, to whom I had introductory letters, and who have furnished me with necessary information, unattainable by personal observation, during my short visits.

Wednesday, June 28th. I crossed the Wabash six miles below Harmony, and took the most direct route to St Louis. I passed through the shire towns of White, Hamilton, and Jefferson counties, and the towns Carlyle and Washington, in Washington co. and Lebanon and Illinois, in St Clair co. These are the only towns I passed, in travelling a hundred and sixty or seventy miles, on one of the most public roads, and I may almost say, the only road through the southern and middle parts of Illinois. The country is low and level, the water seldom good, and the streams of a sluggish, green, and unhealthy appearance.—The land is mostly prairies, with a few cabins built on their borders. Under these circumstances, the towns are of course small, and increase slowly. Those I have named, number from 40 to 100 souls. (When I mention the population of a town, I include only those who live on the town lots, as they are here termed, and not the inhabitants of the whole township.) The people are so few, and so scattered, and eminent preachers so seldom among them, that, to a considerable degree, they neglect the assembling of themselves together, either for public worship, or the organization of churches. In some of the towns are no places for public worship, in some, camp grounds, with booths, in some court-houses, and in a few, a small meeting-house, for all denominations, indiscriminately. For these reasons, I found it impossible to form a correct estimate of the proportionate numbers of the different denominations. I learnt there were several societies of the Cumberland Presbyterians, a new sect, which sprang from the General Assembly Presbyterians. They were rejected by the synod, because they sent out preachers, whom they believed to be "gifted in teaching," but who had not received an education and license, such as is required by the rules of the synod. The qualifications of teachers, and the doctrine of decrees, are the only material points in which they differ from the Gen. Assem. Presbyterians. In their creeds, they omit those articles which express a belief in the doctrine of decrees, and substitute sentiments similar to those of the Methodists, viz. that works have something to do with man's salvation.

The Methodist circuit riders are doing much for the cause of religion in every part of the west. They carry their religion, as it were, to every man's door. I meet their preachers in almost every part of the country. The following facts will give additional weight to an opinion I expressed in a previous letter, that the Gen. Assem. Presbyterians are on the decline in the south and west. The Christian body, of which there are fifteen or twenty thousand members, west of the mountains, originated from the Presbyterians, and are strictly unitarian in their opinions of the Father and the Son. The Cumberland Presbyterians, who are numerous in Illinois and Missouri, also separated from the Presbyterians. Trinitarian Missionaries from the east, I have heard of, but have never met with any. They are unpopular and unsuccessful in this section of the country, perhaps more so, than any class of preachers. This may in part, be imputed to the eastern custom of reading sermons. In many places, the majority of a western audience seem to consider a written discourse, as an acknowledgment of incapacity to give oral instruction, and withdraw their attention at the sight of a preacher's notes, as though he was incapable of preaching the gospel. The state of society in the new country requires a different kind of preaching. They must have excitement. In the parts of Illinois, under consideration, the inhabitants are emigrants from different parts, unacquainted, and living at a distance from each other, with little neighborly intercourse. Thus circumstanced, they lose much of that laudable pride and emulation, which are necessary to the good appearance of their persons, houses, and farms, and at the same time, they in a great degree, lose their religion. Missionaries here might be useful to a few, but there are other parts of this, and other states, in which their sphere of usefulness might be much more extensive.

Sunday morning, July 2d. I arrived at St Louis, which, according to Col Strother and others, has a population of six or seven thousand. From the appearance of the place, I should estimate the population at four or five thousand. The Catholics have a large society. Their meeting-house is large but unfinished, their priest a man of education and talents. They have two services on the Sabbath; the morning sermon in French, the afternoon sermon in English. There are also, a Presbyterian and Methodist society, each of which has a convenient house for public worship. I attended the Catholic church in the morning, intending to go to the Presbyterian meeting in the afternoon, and the Methodist in the evening. The Presbyterian afternoon service was omitted on account of a funeral, and the Methodists had no evening meeting. Mr S. told me the Presbyterian minister was a man of very moderate talents. He also remarked, that it was his opinion, that a good unitarian preacher might soon attach to himself a large society of the most respectable citizens in the place. These facts are in favor of his opinion. St Louis surpasses all places I have visited, unless it be Louisville, in fashion and high notions of life; great liberality, (and I may almost say licentiousness,) of opinion on religious subjects prevails among them. Many of this class of people do not support Presbyterian preachers, because they do not agree with them in principles, nor are they willing to submit to a synod in matters of religion. They do not support the Catholics, because they do not believe in their ceremonies, and those of other denominations are seldom men of education. Should a unitarian preacher visit St Louis under circumstances, such as would meet the views of this class of people, I think he would obtain a liberal support; but the manners and habits of the people are such, that, should he in his zeal, hold his meetings in the market, or under the shade of a tree, he would fail of doing that good, which I think a missionary might do, were he to visit St Louis and St Charles under favorable circumstances.

Tuesday, July 4th. In the evening I rode to St Charles, distant from St Louis 20 miles. St Charles contains about 1000 inhabitants; there were no meetiug-houses in the place, though they usually have preaching of some kind. Wednesday 5th, I spent the day with Gov. Miller, who received me with great politeness and hospitality, but St Charles not being his permanent place of residence, he could afford me no farther account of the religious affairs of the town, than that there was the usual variety of sentiment common in a place settled by emigrants from different places, and that they have not as yet, regular established preachers, or churches. In this state of things, I think a missionary would be well employed were he to divide his time between those two places. You will hear from me again soon. I have travelled near a thousand miles since I left this place. You will judge what time I have had to write.

Extract from the Journal of a Gentleman, travelling in the State of New York.

Sunday, the 6th of August, brought me to the small village of ———. It is a new place, apparently not in rapid growth, and with no place for public worship but the townhouse. Indeed I learned that through the whole of this infant country there is not yet one meeting-house, though two or three are in the act of being built.

At the hour of public service, I went to the town house, which is a very neat and commodious building, and found very few persons assembled. In the course of fifteen minutes, however, the room became quite filled, and contained an assembly of about 150 persons. They exhibited no very strong interest in the services during any part of the day. There was much in them, however, to interest *me* strongly.

There was nothing remarkable in the appearance of the preacher. His performances were serious, plain, rather homely, but not coarse, and his sermon carefully and methodically digested. The subject was the *repentance of Judas;* and his object seemed to be to prove that Judas exhibited all the marks of what is commonly called repentance, except its result; and his application was, that a large portion of apparent christians have probably just as much and no more the character of true penitents. Indeed he gave us to understand, that it is only one, here and there, who has in any degree a better chance for salvation than this treacherous disciple. The impression of the discourse was consequently of a gloomy character, with scarcely a syllable of encouragement to those who should be seeking salvation—it was calculated altogether to depress and alarm. This indeed was most remarkably the whole tone of the day; and I found the reason of it to be, that the preacher was bent upon having a revival; his prayer was mostly occupied in complaining that there had been none in the village, and insisting that there must be one.

In the afternoon was the administration of the Lord's Supper, and consequently as I believe is usual in the Presbyterian church, there was no sermon. And I may truly say, that I never witnessed the celebration of that delightful and comforting rite, where it was made so dark, so cheerless, so chilling. The tone of the whole service was austere, forbidding, heart-withering. It seemed as if God had withdrawn the last ray of mercy from his children, and this ordinance had been instituted only as a snare to make more certain their inevitable doom.

There were three men to be admitted to the church. They came out into the middle of the room, and the minister first read for their assent, the confession of faith. What was my amazement to listen to this document, as it stretched on article after article, until it numbered twenty two! And for its contents; it not only went over all the ground of thorough old fashioned Calvinism, but detailed a long series of opinions and decisions on questions of mere metaphysical speculation, which have very little to do with religion of any sort, much less with the religion of the gospel. However, the three confessors received it all as so much gospel, and as if they understood it.

Then was read to them the covenant of the church; and then the minister addressed them. The substance of his remarks was, that they had now committed themselves in a tremendous way, and had either sealed their salvation or their damnation—most probably the latter; for such were the obligations and such the difficulties of the professor, that he could give them small encouragement to hope they would prove faithful, and if not faithful, their damnation was of course sure. He described the devil as now watching and laboring to destroy them, and employing about them a host of evil spirits, from whose cunning plots it was next to impossible they should escape. However, as they had fairly committed themselves, they could not now draw back, but must do the best in their power, and be faithful.

This address was very long, and the horrors of their condition were painted to these unhappy men in the strongest and most exaggerated colors, holding out to them scarce a glimpse of encouraging prospect, and impressing the spectators with a feeling that it were better to live in total neglect of their Lord's command; since to perform their duty, would be only at the horrible risk of making their damnation more sure.

I lift my heart in devout thanksgiving to God, that I have always been taught to regard with more cheering views this affectionate ordinance, and to see in it the testimony of God's love, not of his wrath.

After this was over, the minister proceeded to fence the table; that is, to give an invitation to members of other churches. This he said he should do in a new form, a form which had just been agreed upon by the ministers of the county. Those therefore who believe in the following articles are invited, and no others are permitted: 1. The total depravity of man. 2. Justification by faith *alone*. 3. The supreme divinity of Jesus Christ. 4. The eternal punishment of the wicked. Those who could assent to commune on these terms were desired to rise.—Four or five women rose. I of course kept my seat.

The service proceeded, and through the whole, the same desponding and terrifying accent was maintained both in prayers and in addresses. The minister talked constantly; but not a word of encouragement, not a syllable of tenderness, not a ray from the bright side of the gospel covenant; but every thing cheerless, chilling, hopeless. I could scarcely persuade myself that this was indeed the christian festival, and that these were christians, sitting at their favorite resort, communing with a Father they loved and a Saviour they trusted, and contemplating a love stronger than death, which had opened for them the kingdom of heaven. How sadly, thought I, does superstition and false doctrine disfigure the most lovely and delightful occasion of religious service!

I found, on returning to my lodgings, that not a dissimilar impression was made on my landlady. She was grieved and hurt at the new terms of communion which were introduced, and said several persons, among the most worthy and exemplary christians in the place, had been prevented to day from partaking as they had been accustomed to do. She predicted great uneasiness and division to arise from this step amongst those who had hitherto "dwelt together in unity, and forborne one another in love."

And so it is! The ministers of Christ—to whom he gave no dominion, and whom the apostle commanded *not to lord it over God's heritage*—get together in conclave, and agree to force their opinions on the churches as essential doctrines, and drive from their Master's feet all who cannot assent to them! And then, when the oppressed disciples, wretched under this deprivation, seek redress, they charge them with hatred to God and enmity to the gospel, and strive to ruin their reputation in the world. They themselves sow the seeds of bitterness and division, and then ascribe it to satan and heresy. So it was in the Catholic church, and so it is in the Protestant church.

But so it is not authorised in the word of Christ. It is still written, in that volume, by which ministers and people shall be judged,—NOT that we have DOMINION OVER YOUR FAITH —but would be HELPERS OF YOUR JOY.

Copy of a Letter from a Gentleman of eminence in Connecticut.

I inclose a dollar to constitute me a member for one year of the American Unitarian Association. The tracts, which you left at my house, have been perused with much satisfaction; and they will be freely circulated for the information of others. I know from personal acquaintance, that many respectable and influential gentlemen in different parts of the state, are dissatisfied with the preaching of those doctrines, which are denominated Orthodox. But they know little of the Unitarian faith except what they hear from its opposers, and even if they were better informed, they might be unwilling to incur the odium, which follows a public avowal of opinions, that are called heretical. Still I have no doubt that a liberal distribution of such well written tracts as the "Unitarian's Answer," and others of a similar character, by promoting and properly directing a spirit of free inquiry and examination, would do much for the advancement of truth and pure christianity. If these could be followed by the labors of a few able and zealous itinerant preachers, of sufficient learning, piety and popular manners, we might soon witness a happy revolution in public opinion, and a corresponding improvement in the state of society.

ORIGINAL COMMUNICATION.

FOR THE CHRISTIAN REGISTER.

MR EDITOR,—Having read the little story of the "Deformed Boy" on its first appearance with an interest, and, let me add, with a profit seldom experienced in the perusal of similar publications, I took some pains to make it known, and to distribute it in my walks.—I have spoken of it to others with almost unqualified approbation; and had even placed it in my scale of merit not far below the story of Isaac Jenkins. Judge then, with what surprise I have read the various criticisms upon it which have appeared in your Journal and elsewhere. The two *first* sentences have been condemned as "a complete riddle to the class of readers for whom the work is designed,"—and in the opinion of the reviewer in the North American, "some readers, perhaps, may think that the story would have been improved if the two last paragraphs had been omitted." Thus beginning and ending wrong, we can hardly expect to find it right any where; and, accordingly, it is intimated "that there is too much pathos in the story, considering it designed for children,"—and too little that is intelligible, considering it addressed to the poor and the young. But more than all this, the morality of this tract is questioned. The deformity of the hero, it is said, is made to appear ludicrous,—the theft committed by Frank is passed over so lightly, that children will be likely to suppose that stealing is a peccadillo. Dickey betrays the trust reposed in him and is made to participate in, and become accessary to a great crime, and is praised for an act of generosity, while in fact, he violates a duty. He is commended for conduct which a christian cannot approve and should not imitate.—These are some of the strictures upon the little story I have been unwittingly circulating; and I think it is high time the Trustees of the Publishing Fund look to it, that they do not vitiate the taste and corrupt the morals of the young, by the publication of sentiments of so dangerous a tendency, in language so little adapted to their comprehension.

But, Mr Editor, do all these faults really exist in this little work? I felt my pride a little piqued to think *I* had not discovered them, and I was led to examine into these charges somewhat more closely. I shall not take up so much of your valuable journal as would be required to enter minutely into the merits of every objection; I shall merely consider the most important, namely; those which relate to the moral tendency of the story. As to the allusions and language which cannot be understood by the poor, the young, and the ignorant, it seems sufficient to say, that in no part of the work is there a word said, which shows that they were designed for either of these classes.

It is said, that too little notice is taken of Hardy's theft, and his example will have a tendency to remove the horror with which so heinous a crime ought to be regarded. But, is it not obvious that Frank Hardy's crime is but an incident in the story, which it was not the purpose of the author to dilate upon? Why not demand that we should have had a lecture on the cruelty and wickedness of the naughty boys who ridiculed and mortified Dickey? Or on Mr Shepherd's character for idleness and intemperance? But I do not wish to avail my author, even of this defence. I will stand at issue upon the charge. It is expressly said that Hardy, after the commission of his offence, "was led to avoid Richard from the reproaches of his conscience,—that most uncomfortable companion of the guilty,"—and when Richard disclosed to him the cause of his separation from Sutton, being "unable to endure or repress his feelings, he ran out of the house." Frank gives this proof of his reformation, (and those who know the human heart will know its value,) that he confessed his crime to the person whom he had injured, when he might still have concealed it; and afterwards, Sutton, speaking of this single error of Frank, and observing that "reparation wipes out offences," also speaks of the depth of his repentance, and the bitter tears which he shed, more bitter than could have dropped from the eyes of the orphan in his penury and disgrace. And further, Frank in allusion to his theft says, "he has hever had one such real happy hour since as he had before" Surely we cannot wish a stronger testimony against the offence spoken of.

But a still more interesting question is behind—and one involving the very origin of moral obligation. Did Richard act right in concealing the theft which was committed by his benefactor? Your critics, Mr Editor, say no, but I must still dissent from their opinion.

One of your correspondents admits that a kind heart would naturally love the little being who had exhibited so much disinterestedness. But this sentiment is condemned as being "founded on a principle which should not find advocates among those who object to one of the main doctrines of the popular theology." Permit me, however, to ask this foe to "the popular theology," in allusion to another of its "main doctrines," how that can be immoral and erroneous, which the kind heart *naturally* approves and loves? I will venture to say that few persons have ever read this story, who did not feel for Dickey something of that sentiment of awe, with which Frank regarded him when he found that Dickey had borne the suspicion of the theft rather than betray him. "His little crooked body seemed to contain a celestial spirit." Can then that act be wrong which our natural conscience approves?

But if we take utility as the foundation of virtue, and suppose the little hero balancing in his mind which would, on the whole, be productive of the greatest good, exposing his own character to suspicion, or becoming the accuser of his best friend; it would not be difficult to find ample justification for the part he adopted. This I think will not be doubted; and I will not hazard the chance of making myself tedious by pursuing this inquiry.

Referring the question then to the divine will—to what rule of the revealed will of God shall we apply the case. I think of none so apt as the universal law, "whatever ye would that men should do unto you, do ye even so unto them." I confess myself unable to perceive any obliquity in Richard's conduct, if examined even by this standard. Could we suppose that he had asked himself, "what would Frank do for me in like circumstances, what should I expect of Richard were I Frank?" Can there be a doubt what reply his generous heart would have returned to the inquiry? There can be none.

A still heavier charge remains behind, Dickey did not merely screen his friend to the injury of his own fair character; he betrayed a trust reposed in him. Let us see if we can help our little hero and, our still more interesting author, our worthy Trustees of the Publishing Fund, and *ourself* (for having recommended this great dishonesty we feel *ourself* implicated in this charge,) out of this difficulty. Now it must be admitted as a first principle, that the morality of any action must be weighed and determined by the circumstances of the particular case. Many actions being very proper and right in some circumstances that would be wrong in others. A thousand illustrations will suggest themselves to every mind. We must give Dickey for his vindication therefore, the advantage of all the circumstances in the case which go to justify him. And first, it is no where said he was in trust of the shop. He was in the habit of spending his leisure time there, and making himself useful in the performance of small offices. Sutton it was who was intrusted with the care of the shop; and believing that Dickey was innocent, he very properly paid the missing half dollar out of his own pocket. I will admit, however, that, as Dickey sold the brush, he was accountable for, and so far in trust of the price. But he did not see the theft committed and could not prevent it.—Intent on the task assigned him, he did not miss Frank, or the money which lay upon the counter, (I hope it will not be said, that he should have locked the money up in the drawer,) till all was beyond his reach and power. So far, therefore, he is not to blame. In the scene which follows, and which is admirably drawn, Geoge Sutton, returning to the shop, and not finding the money, accuses Dickey of stealing it, but he is convinced of his honesty and truth by the little fellow's direct look and touching appeal. But the money is gone, and George demands, if any one has been in the shop since the brush was bought? Richard replies, "Oh, do not ask me, I cannot tell you, Mr George." He admits that there has been some one, but that one he cannot betray. He accordingly suffers the penalty which George thinks proper to affix to this strange conduct. He leaves the shop in sorrow and disgrace. Here were presented two conflicting claims—the obligation to disclose to George the name of the thief, and the obligation to protect the character of his friend and benefactor. The injury to be sustained by the owner of the shop, or by Sutton, should he not disclose the name of the thief, was—half a dollar. The injury to be sustained by his friend in the disclosure, was invaluably greater, his character was to be ruined, the feelings of a widowed mother were to be lacerated, and his own recollections were to be embittered by the thought that he had made such a return for what appeared to him the kindest favors he had ever received. I will admit that the injury done to the owner of the shop might have been so great as to have far outweighed all such considerations; for instance, had so much been withdrawn as seriously or lightly to affect the circumstances of the owner;—there cannot be a doubt that a different course would have been proper, and I have none, that Dickey would have formed a different determination under such very different circumstances.

On the whole, Mr Editor, and not to detain you longer with much that might be said upon the subject, I confess myself unable to perceive those *deformities* in this little work which others, and doubtless pure and correct minds, have discovered. H.

FOREIGN INTELLIGENCE.

West Indies. On the 22d of July a negro plot was discovered at Porto Rico, by one of the slaves of a kind master, who gave information of it. The plan had been in agitation for months, and was on the eve of execution. Fire was to be set to some houses, and the whites were to be attacked while engaged in extinguishing it. Twenty-four of the ringleaders had been tried, and their execution at Porto Rico was shortly expected.

Letters from St Thomas mention, that new attempts had been made to destroy the houses which escaped former conflagrations, that a negro insurrection was anticipated, and that the inhabitants were continually under arms.

Hayti. It is stated in the commercial treaty arranging between England and Hayti, a stipulation has been acceded to, that all negroes who run away from the British colonies are to be restored on application being made to the President.

South America. The Congress at Panama was organized on the 22d of June, and was addressed by Don Manuel Lorenzo de Vidure, Plenipotentiary from the Republic of Peru, as to the subjects which should occupy the deliberations of the Congress.

A letter from Carthagena, under date of 21st ult. received at Baltimore, states that the yellow fever had taken off many fine young men. The Boyaca and Ceres sloops of war had sailed for Chagres, to convey the troops that had arrived from Peru. The letter adds that two Colombian privateers had been captured by the Spanish squadron.

Maracaibo and Carthagena. The latest intelligence from Colombia represents that Maracaibo and Carthagena have openly declared in favor of the Federative System advocated by General Paez. Two severe shocks of an earthquake were felt on the 17th of July, at Bogota.

Great Britain. London papers of date as recent as July 30th, have been received by arrivals this week. They contain nothing politically interesting. The complaints of distress, occasioned by the want of employment, are still general in all paris of the kingdom. Most appalling accounts are given of the condition of some districts. The notices of the harvest in England, are favorable. No riots had occurred, although some attempts had been made to induce the sufferers to supply their wants by deeds of violence. Some hopes of a revival of business are expressed. There had been several Cabinet meetings, but wholly on local concerns. The Parliament was prorogued to August 24th.

Russia. It seems that the death, by sickness, of Alexander, Emperor of Russia, and the proclaiming of Nicholas instead of Constantine, precipitated excesses which led to the discovery and frustration of a formidable conspiracy which had been long maturing to revolutionize the Russian Empire, which, but for that discovery might have caused bloody work, if it had been successful. The existence of such a conspiracy was not suspected by the world, but the Government was thought to be without a domestic enemy.

Sweden. By the contents of the German papers it appears that in Poland there is abundance of corn; but very different is the state of Sweden, where a failure of the harvest and a consequent scarcity are fully expected.

Besides this calamity, distressing ravages were committed by fire in various parts of the country.

Spain. The king of Spain is said to have shown marked displeasure on receiving the intelligence of the course about to be pursued by the emperor Don Pedro, with regard to Portugal.

Extract of a private letter of the 10th July, from Madrid.—"The events in Portugal have thrown our Cabinet into such embarrassment, that instructions have been sent to the Spanish Ambassadors at Paris, Vienna, and St Petersburgh, to ascertain what are the views of those Courts upon the posture we now should assume with respect to Portugal. The report of these three Ambassadors and that of the special commission appointed to that effect by the King, will decide the course which our Government will pursue towards Lisbon. *New York Statesman.*

Portugal. The new Portuguese constitution granted by Don Pedro, before abdicating the crown, has been published in Lisbon, and also in Paris and London. The right of suffrage is given to all persons over 25 years old, possessing an income of 100 milreas per annum. The Legislative power is given to a general Cortes, (with the sanction of the king) to be composed of a chamber of Peers and a Chamber of Deputies; the former to be appointed by the king for life, the latter elective and temporary.

Turkey. Smyrna, June 22, (by way of Corfu.)—All the ships that come from the Dardanelles, bring the news that thousands of corpses are floating on the side of Marmora, that have been thrown into the water, in consequence of the late tumults at Constantinople. We are very uneasy for the future. The Pacha has given public notice that the capital is tranquil. The news from Greece was mostly repetitions of former reports.

Piracies in the Mediterranean. Intelligence had been received at Lloyd's, from Smyrna, of the arrival of H. M. ship Cambrian at that port on the 18th July, from the Archipelago and Napoli di Romania. During her cruise she had destroyed about twenty piratical boats and vessels. British vessels were frequently annoyed by these freebooters. It is stated that their losses amounted, in one month, to 1,700,000 piastres. The Volusia, from Glasgow, was plundered on the 3d, between Serpho and Serphante, by a vessel manned by about thirty armed Greeks, of forty packages manufactures. The crew were robbed of their clothes and money, and the captain stabbed and otherwise mal-treated. The port of Syra was said to be the grand spectacle and immediate market for the sale of plunder taken by the pirates. *Bost. Gaz.*

DOMESTIC INTELLIGENCE.

Phi Beta Kappa Society. At the annual meeting of this society, on Wednesday last, the Hon. Edward Everett was chosen President, Caleb Cushing, Esq. of Newburyport, Vice President, and Mr Charles Folsom, Secretary.

Professor Ticknor, of Harvard University has been appointed to pronounce the Oration on the next anniversary of the Phi Beta Kappa at Dartmouth College, and Thomas G. Fessenden, Esq. of this city, to deliver the Poem.

Concord, N. H. September 4. Since our paper went to press we have been verbally informed by a gentleman direct from the White Hills, that the family of Capt. Samued Willey, who resided at what is called the "*Notch House*" in Bartlett, consisting of 11 persons, were lost during the shower of rain on monday night last. The house was found much injured by a "slide" from the mountain, and it is supposed the family were alarmed, and fled for safety, and were either buried in the earth by some "slide" or carried away by the waters as not one of them have been heard of since. The clothes of the family were found in the house by their bed sides, and had they remained there they would have been preserved.

We have conversed with a gentleman recently from the vicinity of the White Hills, who mentions. That Mr Willy's family consisted of nine persons;—that they resided between the two Crawfords;—that they were alarmed by the noise of an *avelanche* which destroyed the barn, fled from the house, and were overwhelmed by another avelanche—The house was not destroyed. It was calculated that the rise of the river in Conway, &c. in consequence of the rain, was nearly as great as in 1820, when it rose 20 feet and destroyed the bridges, &c. The produce on the intervale in Fryburg suffered considerable loss.—*Concord paper.*

Early on Tuesday morning, September 2d, the wreck of a saw mill from some place, unknown to us above, with a large collection of drift wood, was found lodged against the upper bridge in this town. The large tract of fertile intervale lands, adjacent to our street, is mostly covered; the boats are seen gliding over the cornfields; the corn, though in some places entirely covered, in others is extending its luxuriant tops above the flood. The damage to the corn and potato crops must be considerable, as they will remain immersed in water from 24 to 48 hours, and in some places a longer time. The hay on the low intervale was not all secured; this is either swept away or ruined. We have heard reports of the unexpected rise of the Contoocook and its branches, and the destruction of houses as well as other property on their banks.—*ib.*

Merrimack. The water in the Merrimack, at Haverhill, rose 12 feet on Wednesday night last, making the height of five feet on the stern post of a ship on the stocks, building for Messrs John Pratt & Sons, of Boston.

Freshet. On Monday evening Connecticut river rose several feet within a few hours, and so sudden and unexpected was it, that property to a considerable amount was lost in consequence of there not being time to remove it. During the whole of Tuesday scattered piles of wood, lumber, &c. was driven past this city, having been washed away from the places where deposited. *Hartford Adv.*

Maine. The Annual Election of this state takes place on Monday next. The Hon. Enoch Lincoln will be generally supported for the office of Governor. In some of the Congressional districts there are several opposing candidates. Peleg Sprague, Esq. is the only candidate in Kennebec, but in Cumberland, Stephen Longfellow and Joseph Anderson Esqrs are in nomination.

Williams College. President Griffin of this institution, has recently obtained subscriptions in this city and vicinity, amounting to about five thousand dollars. The object is to procure a sufficient sum to endow an additional Professorship, and erect a Chapel.

Battle of Stonington. The Battle of Stonington was commemorated on the 10th ult. by the inhabitants of that town.

Ninian Edwards. Accounts from Illinois render it almost certain that Ninian Edwards has been elected Governor of that state.

David Holmes has resigned the office of Governor of Mississippi, in consequence of extreme ill health rendering him incapable of performing its duties.

Mr Anderson. Intelligence has been received at the State Department, of the death of Mr Anderson, our Minister to Colombia. He died at Carthagena, on the 24th July, on his way to Panama, as one of the Commissioners to the great American Congress.

Georgia. We learn from the Milledgeville Recorder of the 15th ult. that the Council of the Creek Indians was to meet the next day. It was understood that the agent had directions to distribute the money given by the new treaty as the compensation for the land among the hostile Indians alone in consequence of which it is said the M'Intosh party have come to the determination not to emigrate. And from an Augusta paper of the 17th we learn that the surveys of the line between Alabama and Georgia and the canal route through the Cherokee country are going on without difficulty. Hicks has withdrawn his opposition. The surveys of the old treaty will no doubt be effected with the same ease.

GENERAL SUMMARY.

Mount Ararat. Nothing can be more beautiful than the shape of Ararat; nothing more awful than its height. All the surrounding mountains sink into insignificance when compared to it. It is perfect in all its parts. No rugged features—no unnatural prominences. Every thing is harmony; and all combines to render it one of the most interesting objects in nature. Spreading originally from an immense base, the slope towards its summit is easy and gradual, until it reaches the regions of snow, where it becomes more abrupt. As a foil to this stupendous object, a small hill rises from the same base, similar in shape, and in any other situation entitled to rank among high mountains. No one since the flood seems to have been on the summit of Ararat—For the rapid ascent of its snowy top appears to render the attempt impossible. No man, certainly has ascended it in modern times. When the adventurous Tournefort failed, it is not probable that any one else has succeeded. *Asiatic Journal.*

Stevens' Boat. The rapidity of Stevens' steam boat, the "New Philadelphia," is beyond any thing ever known in this country. Her passage to Albany, including stoppages &c. was made in 12 hours and 22 minutes.

Corn. On the 14th ult corn was selling in Richmond, Va. at one dollar and twenty five cents per bushel. The late rains had assisted that part of the new crop which was not too far gone to be reclaimed.

Fruit. On Monday, August 28, fine peaches were selling in the Philadelphia market at from 6 to 10 cents the half peck—and large mellons for 12 1-2 cents. These last were so plenty, that at night the owners gave them away on the condition that the receivers should take away not less than two each.

Tea. It appears that from the official returns of the House of Commons, that the annual average consumption of tea, for the last ten years, in great Britain has amounted to 22,750,000.

Banks. It is announced in the Tennessee papers, that the Banks in that state will commence specie payments on the 1st of Sept.

Robbery. The house of Samuel Titcomb, Esq. of Belgrade, was entered, and a trunk, containing from fifteen hundred to two thousand dollars, one half of which was specie, stolen by some villain or villains.

Preservation. The Quebec Gazette mentions the singular case of the body of a woman found undecayed in the old cemetery of St Francois, Riviere du Sud, after being buried 45 years. It is neither petrified nor ossified, but has been preserved by its extraordinary fatness.

Meddling Hog. The editor of a paper in North-Carolina, apologises to his patrons for only giving them half a sheet in consequence, as he says, of a "meddling hog" having got into the printing office, and thrown the form into *pi!*

House of Industry. Bartholomew Brown, Esq. late of Bridgewater, has been appointed Master of the House for the Employment and Reformation of Juvenile Offenders, erected at South Boston.

Park Street Church. The Rev. Mr Edwards, of Andover, has declined accepting the invitation to become the pastor of Park St. Society, in this city.

Cotton. The quantity of cotton received at New Orleans from the first of October last to the end of July, was 246,606 bales, exceeding the preceding year by about 40,000 bales.

Independence. In two counties of Tennesse, the celebration usual on the fourth of July, was held on he 6th and 8th, in order to have the company of General Jackson.

A Wooden Tomb-Stone. That polished writer, Washington Irving, in his sketch book No. 1, page 85, has this remarkable blunder—"There was a *Wooden* Tomb-*Stone* in the churchyard, that used to tell all about him, but that is rotten and gone too."

Granite. Several houses, among them a block of buildings in Bleecker street, are now constructing in New York, of Boston Granite.

Murder of Mr Fudger,—American Consul at Bogota. Letters from Bogota to the 19th July announce with feelings of horror and regret, that J. H. E. Fudger, Esq. the United States Consul in that capital, was inhumanly murdered in his bed in the night of the 13th Jnly. He was stabbed through the heart with his own sword, his throat cut from ear to ear, and his trunks rifled of their contents. Several persons had been apprehended as being implicated in the murder. His funeral took place the 14th, attended by an immense concourse of citizens and foreigners. His death is universally lamented, and no means will be left unemployed to bring the perpetrators of the crime to condign punishment.

Mobile, Aug. 1. The Board of Health announces that several cases of yellow fever have occurred since their last report. The deaths during the past week were eleven. The steamboat Cotton Plant, which was sunk a few weeks ago, has been raised without material damage. The rivers are now so low that steamboat navigation is entirely suspended.

Service of plate. Capt. Dominick, of brig Seaman, has been presented with a service of plate, by the Neptune and American Insurance Companies at New York, for his gallant defence against the freebooters, who attempted to cut out his brig from Vathi, (in the Island of Samos,) some months since.

Pickpocket. On Monday evening a gentleman was helped ashore from on board the steam boat, at New York, by a pickpocket, who very dexterously clapped his hand behind him and took off the gentleman's pocket book. It was found in the street the next morning, with only the small amount of money it contained missing.

Grasshoppers. The Troy Budget of the 25th ult. says—A correspondent informs us that in the town of Poultney, and a considerable extent around, the ravages of these destructive insects is truly alarming.—Whole fields of hay have been mowed after every leaf had been destroyed, leaving nothing but the stalk or straw. Cabbages are entirely divested of their leaves, and other garden vegetables are destroyed. Apple trees in some places entirely leafless and even apples are eaten by them.

The corn is greatly damaged. The distresses of the farmers must be severe. It is said that good cows are sold in some parts of Washington county for from three to five dollars; the drought and grasshoppers having destroyed the grass, &c.

Vegetable life. A singular instance of the tenacity of life in the vegetable kingdom, lately occurred in the Park at Bushey, England. A small portion of it was broken up for ornamental culture, when several flowers immediately sprung up of the kinds usually cultivated in gardens. On inquiring, it was ascertained, that this piece of ground had been used as a garden 175 years ago.

Scott's Novels. The editor of the Sunday Times, in London, says he has seen the manuscript of some of the Scotch novels, and that they were in Sir Walter Scott's handwriting.

Ex-King Joseph. The ex-king Joseph Napoleon has requested and obtained permission to reside in the dominions of the king of the Netherlands.

Leo X. Letters from Rome received in Paris, state that the massacre at Missolonghi made so deep an impression on Leo the tenth, that it was in contemplation to address a letter in favor of the Greeks to all the christian potentates.

Swedish Consul. The President has recognized Andrew Foster, jr Esq as consul of Sweden and Norway for the port of Savannah.

Carding Machine. The United States Gazette mentions that Mr Stephen Steward of the Northern Liberties, has invented a machine for manufacturing cotton wool cards by the single operation of turning a crank. It is said to be a very simple construction, and to cost only about one hundred dollars.

The Rich Farquhar. It is stated that a lady now residing in America is the first claimant to the immense property of the late Mr Farquhar, a miser of considerable note. She was some years since married to a Frenchman.

Chapels. The King of the Netherlands has issued a Decree, sanctioning the erection of private chapels and oratories, for the use of those who cannot attend public worship, from ill health or great age.

Scissors. We have just, with the assistance of a powerful magnifying glass, examined *a very small* pair of scissors, *attached to a silver chain*, manufactured by Mr John Lewis, watch maker, No. 147 South Second street. The scissors weigh one *ninth* of a grain, and the chain weighs one *eighth* of a grain. It would require 51,840 pair of such scissors to weigh a pound. *Phil. Dem. Press.*

Commodore Porter. We learn from a Correspondent, says the Raleigh Register, who has seen a copy of the articles of Agreement entered into betweenCom. Porter and the Mexican Government that they have granted to the Commodore, the payment of a claim on the old Mexican Government of 50 or $60,000 for destroying Privateers. The Navy is placed under his entire control—he selects all his officers—he is to locate a certain quantity of land where he pleases, and he is to be created an admiral at the next Congress. His salary is to be $24,000 per annum, his pay continued in all cases of sickness or necessary absence on business in the United States. And what is most liberal of all, in case of his death or accident, a pension is secured to his family.

Silk. Mr John Fitch of Mansfield. Conn. estimates that one acre of full grown mulberry trees, sat one and a half rods apart, will produce annually 40 pounds of silk, which is now worth $5 per pound, or $200 per acre. He calculates the labor of attending to the worms, picking off the balls, and reeling the silk at $80, and the spinning of the silk at $34—making the whole expense of an acre $114, and leaving $86 for the nett proceeds. The principal part of the labor may be performed by women and children. The quantity of silk manufactured at Mansfield in 1825, was about 300 pounds, valued at $15,000. The last year was not considered an average one; the extreme hot weather killing a great many worms.

We learn from the "Bulletin des Sciences," that the British East India Company first planted mulberry trees in Bengal, and encouraged the culture of silkworms, about the year 1780; and that the business has so much extended in that province, that the export of silk for some years past has been not far from a million of pounds annually. In 1821 the quantity exported was 1,057,000 pounds. *N. E. Farmer.*

☞ Bills of the Christian Register are sent this week to various subscribers, and many to whom bills are not sent, are indebted for the paper. The immediate attention of those who wish success to the paper, is urgently requested to this subject.

MARRIAGES.

In this city, Mr Nahum Ball to Miss Mary Washburn. Mr Joseph E. Brown to Miss Lucy B Manning. Mr Samuel A. Shed to Miss Lucretia Pinkham. Capt. Enoch Bowden, of Mount Desert, to Mrs Betsey Lombard of Orleans. By the Rev. Mr Young, Mr Daniel Wheelwright to Miss Charlotte L. Russell, daughter of Benj. Russell, Esq.

In Exeter, Mr Thomas Hardy of Boston, to Miss Sarah R. Folsom, daughter of the late Hon. Simeon F.

DEATHS.

In this city, Mrs Mary Ann, wife of Mr Henry Thacher, aged 27. Mrs Abigail, wife of Mr Silas Foster, aged 33.

In Roxbury, on Tuesday last, Mr Bela French, aged 35.

In Malden, Mr Henry Lynde, aged 23.

In Salem, Mr John Mitchell, aged 36.

In Danvers, Mr Alfred Porter, aged 36.

In Dedham, Miss Elizabeth Sweet, aged 23.

In New Bedford, Mrs Lydia Wady, widow of Mr John W. aged 38.

In Leicester, Daniel Knight, Esq. Attorney at law, formerly of Worcester, aged 34.

In Providence, Miss Abby Elizabeth Burges, daughter of the Hon. Tristian Burges, aged 20.

In Portsmouth, Capt. Benj. Jenkins, aged 46.

In Portland. Capt. Josiah Parsons, aged 66. Mr Hersey Jones, a native of Pennsylvania, aged 28.

In Peterborough, Dr Jabez B. Priest, Fellow of the New Hampshire Medical Society, aged 36.

In Spring Hill, Mobile, John Gordon Dinsmore, aged 19, son of Col. Silas Dinsmore.

CAMBRIDGE SELECTION OF HYMNS AND PSALMS.

FOR sale at 81 Washington street, single or in quantity, the Cambridge Selection of Hymns and Psalms, originally published at Andover, lately stereotyped by S. H. Carter, & Co. Fourth edition, 56 cts. single, boards, $45 per hundred, neat sheep, $33 do. in sheets. To this Selection is now attached a "Guide to Choristers," specially adapted to, and prepared for, this work, by two gentlemen whose names have the highest authority in the department of sacred music. The above Selection is now extensively used in this region, and is every month acquiring a wider diffusion. Sept. 9.

SPARKS' THEOLOGICAL TRACTS.

COMPLETE sets of this work may be obtained at this office.
Also, of the Unitarian Miscellany Sept. 9.

CHRISTIAN DISCIPLE—New Series.

A SET of this work well bound, may be had at this office. Sept. 9

WARE'S DISCOURSES.

A FEW Copies of the first edition of "Discourses on the Offices and Character of Jesus Christ, by Henry Ware, may be obtained at this Office.

A new edition of this work has also lately been published designedly for the accommodation of those who purchase for distribution.

THE CHRISTIAN EXAMINER.

JUST Published by David Reed, 81 Washington street, *The CHRISTIAN EXAMINER and Theological Review*, for July and August.

CONTENTS.

Miscellany. Third Letter on Missions and Unitarian Resources—Idle Words.—Poetry. To Amelia—'That ye through his poverty might be rich'—To Mrs Hemans, after reading her Lines on the Ivy. By Bernard Barton.—Review. Art. VII.—The First Annual Report of the Executive Committee of the American Unitarian Association.—Art. VIII.—An Address delivered before the Massachusetts Society for the Suppression of Intemperance. By G. Bradford, M. D.—Art. IX.—The Works of Anna Lætitia Barbauld. With a Memoir, by Lucy Aikin—Art. X.—Eulogies and Addresses occasioned by the Death of John Adams and Thomas Jefferson—Notices of Recent Publications. The Literary and Scientific Class Book—A Sermon preached at the Ordination of the Rev. Benj. Kent—A Course of Lectures for Sunday Evenings; containing Religious Advice to Young Persons—Intelligence. Unitarianism in India—Unitarianism in Augusta, Georgia—Theological School in Cambridge—Unitarian Dedication at Danvers—New Church in North Bridgewater—Unitarian Church in Northampton—Church in Purchase Street, Boston—Divinity Hall, Cambridge—To Readers and Correspondents.

RELIGIOUS TRACTS

THE following Tracts have been published by the AMERICAN UNITARIAN ASSOCIATION, and may be obtained wholesale and retail at the Depository, No. 81, Washington street.

On the Religious Phraseology of the New New Testament, and of the Present Day, pp. 34, 4 cents.

Omniscience the Attribute of the Father only. By Rev. Joseph Hutton, of Leeds, England. pp. 36. Price 4 cents.

The Faith once delivered to the Saints, 3 cents.

One Hundred Scriptural Arguments for the Unitarian Faith, 2 cents.

Discourse on Human Depravity, by Edmund Q. Sewall, 5 cents.

The Unitarian's Answer, by Rev. Orville Dewey. Price 6 cents.

A Letter on the Principles of the Missionary Enterprise, 4 cts.

First Annual Report of the Executive Committee of the American Unitarian Association, 4 cts.

In addition to the Tracts of the American Unitarian Association, the following doctrinal tracts may be obtained at No. 81, Washington street.

True Messiah: Exalted.

Unitarian's Answer.

Consideration of objections to Unitarian Christianity, $1 per 100.

Dr Channing's Sermon, at the Ordination of Rev. Mr Sparks.

Rev. Henry Ware's Letter to McLeod.

Wright's Essay on the Doctrine of the Two Natures of Christ.

Also an Essay on the same subject from the Unitarian Miscellany.

POLYGLOT BIBLE.

FOR sale at 81 Washington-street. The English version of the Polyglot Bible, with the Scripture Harmony or Concordance of parallel and illustrative passages, from Canne, Browne, Blaney, and Scott, with those from the Latin vulgate. The French, and German Bibles. This work is just published at Philadelphia, and is rather smaller than the common duodecimo Bibles. It will be found very convenient for gentlemen who are travelling. aug. 26.

MR WEBSTER'S DISCOURSE.

MR WEBSTER'S Discourse, in commemoration of the lives of John Adams and Thomas Jefferson, delivered in Fanueil Hall, August 2d, may be obtained at 81 Washington st.

ALSO Mr Everett's Address on the same subject, delivered at Charlestown, August 1st.

PRISON DISCIPLINE.

AN interesting pamphlet on the subject of Prison Discipline, has been published from the Christian Examiner, and may be obtained at this office, and at the Book Stores generally. aug. 26.

PRACTICAL TRACTS.

AMONG the practical, moral and religious Tracts for sale at 81 Washington street, are the following, most of which are published by the Publishing Fund Society.

James Talbot. The Suspected Boy. Advice to a Young Woman. The Factory Girl. The Badge, and Filial Affection, all by an American Lady.

Also, The Brothers—Edmund and Margaret—Eleanor Moreland—The Lottery Ticket—Isaac Jenkins—Edward, or the Sunday Scholar—Life of James Bennington—The Two Farmers—Advantages and Disadvantages of Drunkenness.

There are also on hand, a few copies of "Henry Goodman, or the contented man." april 22.

ISAAC R. BUTTS AND CO.

PRINTERS TO THE AMERICAN UNITARIAN ASSOCIATION.
No. 4, Spear's Buildings, Congress Street.

Books, Pamphlets, Catalogues, Blanks, Bank Checks, Cards, and every variety of Printing, executed in a style satisfactory to those who may favor them with their patronage.

Poetry.

MR EDITOR,—The Erie Canal happily avails itself of the little quiet stream of Tonâwântâ, for many miles before it reaches the Niâgârâ river. The utility of this stream, and the vicinity to the mighty cataract suggested the following poetical conceit to a

PASSENGER.

I.

The boat was gently sweeping
O'er Tonâwântâ's stream;
I woke me from my sleeping
And laid aside my dream;
The day had broken gloriously
And gilded o'er the trees,
And thousand notes of minstrelsy
Were wafted on the breeze.

II.

A spirit rose before me,
In down of pearly white,
And long she hovered o'er me
And lingered in my sight:
Now on the green bank, sitting there
She plumes her dewy wings;
Now o'er the smooth tide flitting far,
She tunes her throat and sings.

III.

Her notes were clear and cheering,
Yet peaceful in their tone,
And seemed to fancy's hearing,
Like the canorous swan:
And such her form of majesty,
And such her air would seem,—
E'en such as fancy's eye would see,
The spirit of a stream.

IV.

Then, turning toward the westward,
Behold a cloud of spray,
O'er Niâgârâ rested,
And edged with tints of day:
And on the prism, riding high,
A fiercer spirit stood;
Or down the rain-bow gliding by,
He stooped toward the flood.

V.

His wings, when spread and flashing,
Shook down the thunder's roar;
His voice was hoarse and crashing
Like billows on the shore;
His kindling eye, with pride and scorn,
His sister spirit sees,—
He breaks the music of the morn,
With angry tones like these.

VI.

"Ah! Tonâwântâ! sleeping
Upon thy rushy bed,
At best ignobly creeping
Through forest dark and dread;
Go! shrink thee, with thy little tide,
Back to the plashy spring;
For o'er these regions I preside,
With sceptre of a king.

VII.

"And while the world's obeisance
Is offered at my shrine,
I cannot brook the presence,
Of vulgar stream like thine:
On to the eastward turn thy head,
A fugitive from shame,
And dash thee o'er some rocky bed,
To win thee yet a name."

VIII.

In tones of milder bearing,
The sister now replied,
And more her words seemed sharing
Of reason, than of pride,—
"Proud Niâgârâ! take the meed
Of honor thou dost win;
Nor would I vie with thee indeed,
In thy terrific din.

IX.

"But know—while fools are staring
At thee with vacant mind,
My gentle breast is bearing
The wisest of mankind.
While oft the wretched boat is torn,
And down thy cataract hurled;
Lo! safely on my bosom borne,
The commerce of the world.

X.

"While thy wild stream is sweeping,
The rocks and soil amain,
My silent urn is weeping,
To bless the fertile plain.
Then go! fierce flood, and take with thee
The honor thou dost claim;
Go, in thy pride, nor fear in me,
A rival of thy fame." S. D....

NARRATIVE.

THE ICEBERGS.

(A Narrative of Facts, communicated by a British Admiral.)

The immense masses of ice which are formed in the northern seas frequently break loose, and are borne on the waves into more southern latitudes. They are generally known by the name of icebergs, and are dangerous to navigators; more so than rocks; for if a vessel strikes upon the latter, there is support generally afforded to the wreck, which allows the crew time to use such means for their escape as the nature of the coast may admit of. but the iceberg yields none. When one of them has struck a ship, it is impossible that it should uphold her for a moment, being not only a hill of glass, as it were, on all sides, but also perpetually in motion.

At one particular season of some years, the icebergs come down in great numbers, and obstruct the passage of the N. American coast, endangering the vessels considerably. They appear in every form, and of all sizes; some scarcely exceeding the dimensions of a small cottage; others appearing as the ruins of a large town; and others again of an extent that cannot be easily calculated, sometimes miles in length, and of a tremendous height. Not unfrequently a ship is caught between two of them, that are hurled against each other by the impulse of the waves; in which case it is generally lifted out of the water, and either crushed by the violent compression, or plunged again into the sea by the parting of these strange and terrible masses. I have seen them off the coast of Newfoundland, tossed upon the billows, and looking so exceedingly beautiful that I should have wished for their nearer approach, if not aware how perilous it would be to our vessel. How mercifully does the Lord reject our inconsiderate petitions! How often do we long for those things, which, if granted, would be our destruction, and murmur at the dispensation to which we may perhaps owe the safety both of our bodies and souls!

I recollect meeting, at sea, with a gentleman who had experienced a most wonderful and providential escape when entangled among the icebergs. I will relate it, as nearly as my recollection will permit.

The captain wished to pass up the river St Lawrence, and he proceeded in that direction, but was driven out of his course by adverse winds. After a long time he found himself in the bay of Gaspe, and every hour the icebergs became more numerous around him.

Very thick weather came on; he proceeded cautiously, for the danger was most appalling; to which side soever he turned, icebergs met his view, rising in grotesque shapes, rendered yet more strange by the effects of a constant fog, and frequently clashing against each other with a noise like thunder, destroying one another by the violence of the shock, and threatening immediate death to the trembling mariners, who cautiously guided their vessel through the mazes of these terrific rocks of ice, continually moving as they were from place to place.

It was at daybreak one morning that the awful situation of the whole crew became fully known to them. All that day and night, and the following day, the captain remained upon deck, at the wheel, by which the rudder is governed, steering his ship through the frightful icebergs that enclosed it on every side. Another night came, and their danger only appeared more imminent; another day passed, and still the captain never left the deck.

The captain knew it was his duty to use every effort for the preservation of his own life, and that of his men; he therefore worked diligently, and left the event to God. He ordered the boats to be in readiness to be launched in a moment; and a small stock of provisions laid up in each. Towards dawn on the third day, he was aware that a very large and dangerous iceberg threatened to cross the only place they could pass along, and he was doubly watchful; the faint gleam of the morning, reddened by its passage through the fog, appeared to tip with fire each huge mass of ice that lay piled around them; and the more distinct the scene became, the more evident was their exceeding danger. They proceeded, the iceberg came rolling towards their course, the captain hoped to evade it by a dexterous movement of the rudder, but in vain! With a force that stunned every person on board, the keel of the vessel struck on the base of the iceberg, for a moment became stationary, and then rapidly began to fill with water.

What an awful moment was that! Eternity seemed about to open upon their view; and to them it was as if the angel had proclaimed that there should be time no longer.

The boats were cut loose instantly; the sailors dropped into them; and the captain saw nine of his men in one, and five in the other, before he, the last who left the ship, entered the smaller boat. They pushed off, and in a few seconds nothing but the top of the masts remained above the water; an instant longer, and they too were gone.

If the situation of these mariners had been terrible, when in their good sheltering ship, what must it now appear exposed in two puny boats that scarcely bore them above the surface of the ocean? What helpless objects were they now, surrounded by the towering icebergs, one of which could have borne down a thousand such boats in its way without obstruction!

They looked up, and perhaps saw the overhanging edges of two such frozen crags meeting above their heads, as if combined for their destruction; they felt the grating of their little keels upon the bases beneath the water; and still the fog prevented them from beholding any objects but those that immediately surrounded them. To hoist a sail was impossible; all they could do was to row cautiously along in the direction of the land, as they hoped, at about eighty miles distance.

I asked the narrator what was his feeling when he stepped from his sinking ship into the boat; his reply was short, but comprehensive, "I felt that I was in the Lord's hands."

Such is the blessed privilege of the christian, while his surest earthly prop is gliding from beneath him, while his enemies are mighty and increase on every side; yea, while, perhaps, the mists of doubt are suffered to hang upon his mind, and to cloud the evidences of his faith; still, in the utmost extremity, he feels that he is "in the Lord's hand," and there he can willingly remain, for His mercies are great. The true believer may be parted from all that promises him rest and security on earth; but this is his comfort; nothing can separate him from the love of God, which is in Christ Jesus our Lord.

The Lord's hand was not shortened; they continued to pass unharmed all that day through the crowd of icebergs; but when night came on, the hearts of the poor mariners could not but droop. It was summer; but the air was rendered cold by so much ice, and the icebergs becoming less numerous had room to dash about more freely. Providentially, the weather was very calm; they committed themselves to the special guardianship of Him to whom the night is as clear as the day, and sung, as they were accustomed,

THE MARINER'S MIDNIGHT HYMN.

Oh Thou who didst prepare
The ocean's cavern'd cell,
And teach the gathering waters there
To meet and dwell;
Toss'd on our reeling bark
Upon this briny sea,
Thy wondrous ways, O Lord, we mark,
And sing to Thee.

That glorious hand of thine,
That fills the fount of day,
And gives the lunar orb to shine,
With silvery ray,
That hangeth forth on high
The clustering gems of night,
Can point beneath a beamless sky
Our course aright.

How terrible art Thou
In all thy wonders shown,
Though veiled is thine eternal brow,
Thy steps unknown!
Invisible to sight,
But oh! to faith how near,
Beneath the gloomiest cloud of night
Thou beamest here.

To peaceful rest we go,
And close our tranquil eyes,
Though deep beneath the waters flow,
And circling rise;
Though swells the flowing tide,
And threatens far above,
We know in whom our souls confide
With fearless love.

Snatched from a darker deep,
And waves of wilder foam,
Thou, Lord, those trusting souls wilt keep,
And waft them home:
Home, where no storm can sound,
Nor angry waters roar,
Nor troublous billows heave around
That peaceful shore.

Morning came, and most welcome it was; for they beheld a long line of coast stretching before them, crowned with groves, and smiling in the beauty of rich vegetation. Very little ice remained in sight; just enough to remind them that they were not quite safe until they could gain the land, and to induce them more eagerly, under a full press of the canvass that they now hoisted, to enter the clear harbor that opened before their view; where they arrived without having sustained the slightest injury in their persons or health, and found every want liberally supplied by the hospitality of the inhabitants.

How prone are we to place our dependence upon things that in reality endanger our safety! These sailors considered their stout ship as that on which all depended, under God. Her lofty masts, her comfortable cabins, seemed a shelter to them; while, to the moment when they must forsake her and trust themselves to the weak boats, they looked forward with dread and aversion. Yet the ship, by her bulk, placed their lives in more imminent peril; while the little boats glided safely over masses on which her keel must have struck, under projections where her rigging would have been entangled, and through openings that could not have admitted her prow. Is it not thus that we regard our station, our interests, while God sees, that, by depriving us of them, he renders our path easy, and our safety permanent, disappointing the designs of those who would pervert our blessings, and render them a snare and a stumbling block to us? Surely, many a child of God can set the seal of his experience to this assertion, and rejoice that he was not left to choose his own defences. When our ship is sinking, let us not resign ourselves to despair: the boat, under the Lord's guidance, may do even better service. *Sunday School Visitant.*

DEVOTIONAL.

PARLEYING WITH TEMPTATION.

Suppose there was a garden or pleasure ground, furnished with the most charming productions of every climate, but, on entering it, you were well assured that it was full of scorpions and deadly vipers, would you walk through its rosy paths, or slumber in its deadly shades? Your foes might persuade you to enter, and say no harm could attend it; they might tell you some were able to handle the most poisonous serpents without being hurt; but your friends would cry, "Flee! Try not the foolish experiment; risk not your life for a few gay flowers and luscious fruits." Or, suppose a city offered you the most inviting prospects of advancing in trade, or rising in wealth and honor, while a plague raged within its walls, and swept off thousands of its inhabitants: would you go and dwell there? The warning voice of every one who wished you well, would be, "Escape without delay, even from the very neighborhood of the infection. Say not, Some have lived amid the plague, and not caught it, and why may not I? Hang not your confidence on slender peradventures. Flee from the contagious air, lest you die."

Two farmer's boys, while they were feeding the cattle, amused themselves by setting fire to the hay-stack, and then putting out the blaze. At last the flame suddenly rose above their reach, and in a short time consumed the hay, cattle, barn, and all. It is thus that the young often play with the fire of those passions which they imagine they can stop and quench when they please; but when once the flame is kindled, it mocks resistance, and burns to their destruction! Beware of parleying, then, with temptation. *Visitant.*

VARIETIES.

We all put into the world, as men put money into a lottery. Some lose all, and get nothing; some with nothing, get infinite prize; and perhaps venturing again, with hope of increase, they lose with grief, that which they did not rest contented with.—There is nothing that we can confidently call our own; or that we can surely say, we shall either do, or avoid. We have not power over the present; much less over the future. And indeed, if we consider the world aright, we shall find some reason for these continual mutations. If every one had power to transmit the certain possession of all his acquisitions to his successors, there would be nothing left, for the noble deeds of new aspirers to purchase; which would soon destroy all incentive to generous industry, and leave the world in an insufferable dulness. As things now are, every man thinks something may fall to his share; and since it must crown some endeavors, why may it not, he imagines, be his? Thus by the various motions of men, every action comes to be done, which is requisite for the world's support. But since nothing here below is certain, I will never purchase any thing, with too great a hazard. It is ambition, not wisdom, which makes princes risk their whole estate for an honor merely titular. If I lose that which I thought to have kept, I will comfort myself with this, that I knew the world was changeable; and that as God can take away from me a lesser good; so he can, if he pleases, confer on me a greater.—*Felltham's Resolves.*

Though preaching in its elocutive part, be but the conception of man, and differs as the gifts and abilities of men, give it lustre or depression; and many hearers, for their knowledge, are able to instruct their teachers; yet, as it puts us in mind of our duties, which may perhaps be out of our thoughts; and as it is the ordinance of God, and may quicken and enliven our conversation, we owe it both our reverence and attention. And though we may think our education and parts, have set us in a higher form, than it hath done him, who does ascend the pulpit; yet without a derogation to our own endowments (as in other arts, so in that of divinity) we may well conceive, he who makes it his trade and calling, should better understand it, and is likely to be more perfect in it, than he who hath inspection therein, but by-the-by and obviously. And these considerations, may certainly content us to hear sometimes the meaner-parted preach. It was preaching which bruised the staunch philosopher, and brought the wilful pagan off from all his idols. It topped the soaring eagle with the cross, and bowed the lofty conqueror to his knee and tears. And, what know we, but sometimes our corruptions may be let out by a poor brass pin, as well as by the dexterous hand that guides a silver launcet? He who is our spiritual physician, is not confined to any certain instrument by which he will cure us. And, if we, out of copper, lead, or pewter-preaching, can extract pure gold, I take it to be no impeachment of our wise philosophy. Surely they are not right, who, because they cannot hear such as they would, will therefore come to none. I will hear a good preacher, if I can; but will rather hear an indifferent one, than not hear at all. He abandons his cure who refuses to go to his surgeon.

I observe that those who leave the church assemblies (unless they be heretical) do grow, at last, to leave religion too. The righteous man, by the unwise actions of others, does grow wiser; even out of weakness he can gather strength.—*ib.*

Every precept of christianity, is a maxim of the most profound prudence. It is the gospel's work to reduce man to the principles of his first creation; that is, to be both good and wise. Our ancestors, it seems, were clearly of this opinion. He that was pious and just, was reckoned a righteous man.—Godliness and integrity were called and accounted righteousness; and in their old Saxon English, righteous was right-wise, and righteousness was originally right-wiseness. The fear of God, is the beginning of wisdom; and all that seek it, have a good understanding.—*ib.*

For a man to grow proud for being commended, is, of all uses, the worst he can make of it. But every good thing a good man speaks of another, like the blast of a trumpet in war, should incite and encourage the person commended, to a closer, nobler, and more generous pursuit of virtue. To contemn a just commendation, is to kick at kindness; to be proud of it, is to use it to intoxication. The best is to labor at improvement. If any one speaks well of my conduct, I would be glad I could act better. I shall like it the more, if my deeds go beyond his tongue. I had rather, in this case, that men should see more than they expect, than look for more than they can find.—*ib.*

A great estate, without a mind that is greater than it, is a snare. The mind of a middle-fortuned man, is as much at liberty, as his, who is compassed round with plenty;—and the body of this latter, is not capable of more than the other, can afford to his. Three ells of Holland is enough to make him a shirt; and more, a prince cannot put into one, without trouble; perhaps a mean man has not a garment with so long a train, but then he can carry it himself, and has not the inconvenience or the expense of a train-bearer.

There are three good uses we may lawfully make of apparel; to hide shame, to preserve us from cold, and to adorn the body. The worst use we can put it to, is to engender pride; or, in other words, to make us think the log is precious, because the bark is aromatic and perfumed. When Demonax saw a fool in fine apparel, and by reason thereof, to wear as well as it, an outward insolence, he nerks him in the ear with this; That fine wrought wool that you, sir, are so prond of, was worn by a beast before it was worn by you; and yet that beast, doth still a beast continue.—*ib.*

We may observe, those creatures which are longest in attaining their height, are longest in declining. Man is twenty years increasing, and his life is four score; but the sparrow, that is fledged in a month, is dead in a year. He who acquires an estate, will preserve it better, than he that finds one. I will never think to be perfect at once. If I find myself a gainer at the year's end, it shall somewhat comfort me, that I am proceeding. I will every day labor to do something which may improve me; though it be not much, it will be the surer done. If I can keep vice under, and win upon that which is good (though it be but a little at once) I may come to be better in time.—*ib.*

It seems strange that passionate men are not worse reported by the world than they are; though certainly those who are liable to gusts of vehemence are less offensive than those who brood over their vexations, and waylay the objects of their hate. It is a common excuse for a passionate man,—he admits his fault; or,—it is his humor, his way, his manner. But these are aggravations and not excuses.—*Independent Man.*

MISCELLANEOUS.

TUNIS. An American officer who lately visited Tunis, states on the authority of a lady resident there, that there are in that city in the course of a year not less than one hundred apostacies from the Christian faith. Renegades who possess any talent are immediately taken into favor, and loaded with riches and honors. The whole number of christians residing permanently at Tunis is 1500. They have churches and a convent.

The same officer says, "in entering the harbor of Messina, we passed through the ancient and much celebrated Charbydis: but I believe all who had never seen it before felt much disappointed, as it did not whirl or flow with as much force as the tide round the wharves of Philadelphia. The celebrated Scylla is also in sight, but is, I believe, as tame as its celebrated neighbor on this side of the strait."

As it thus appears that the whirlpool is fairly worn out, we hope our Fourth of July orators will suffer the metaphor to perish, or, to use a phrase more acceptable to them, "will send it to the tomb of the Capulets," if that famous depository of all mortality be not filled already to overflowing. *Phil. Gaz.*

PORTRAIT OF TALLEYRAND, *by Lady Morgan.* "I had frequently seen this celebrated personage, and future historical writer, at court, upon other public occasions, in the bustle of processions, at the nuptial pomp of royalty under the holy dome of Notre Dame at the deepest tragedy, at the liveliest comedy, amidst the solemnity of the royal chapel, and the revelry of the feasting court—but I saw him always the same; cold, motionless; not abstracted, but unoccupied; not absent, unmoved;—no tint varying the colorless hue of his livid complexion, no expression marked its character on his passive countenance. His figure seemed the shell of human frame, despoiled of its organic arrangements, or, if the heart beat, or the brain vibrated, no power of penetration could reach the recess of the one, or guess at the workings of the other. From the mind of this man the world seemed contemptuously shut out—and if this most impassable form and face indicated character or opinion, one would have thought, at the first glance, this is surely the being who has said: '*speech was given to man to conceal his thoughts.*'—It seems as if the intimacy of love, the confidence of friendship, the community of counsel, could never draw the mind to that countenance, which amidst all the vicissitudes, versatility, changes, and contrasts in the life of its owners, had never been

"A book in which men read *strange things.*
It was indeed a book, written in a dead language."

ATHANASIUS, afterwards dignified with the title of Saint, (and who was not, it is said, author of the creed which bears his name,—that being a production, as some assert, of a hundred years, at least, after his time,) lived to see most remarkable vicissitudes. He was pulled down from the episcopacy, banished, restored, again banished, excommunicated, condemned, secreted in Upper Egypt, and in a dry cistern in Alexandria,—and in the interior apartments of a virgin in the same city—and in his own monument, four successive months; and yet was present, and undetected in one, if not two, councils, in which his fate was decided. He was again restored; but under the sons of Constantine, a third time expelled by the successful and vindictive Arians;—again restored; and died at last, in the office of Bishop, in tranquillity, having lived under five successive Emperors.

Notions on Religion and Politics.

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